

To the Members of the 'First Free Church,' Boston.

IF the opportunity had been given me to communicate to you all, the following, in substance, personally, I should have done so. But the circumstances in which I am now placed, seem to call for this communication from me to you, through this medium, as the way in which I should have been permitted to communicate is hedged up.

You are all aware, probably, that I have been a member of your church for sometime past. And it is probable that you all have been informed of my excommunication from the same, recently. And it may be, also, that in view of the knowledge you have of my present convictions, you are united in judging me unworthy of Christian fellowship and Christian privileges; and so far as it is in your power, deem it your duty to withhold and deprive me of the same. Be that as it may, it is certain, that a number of the male members have thus decided, as the following will show.

'At the regular quarterly meeting* of the First Free Church, for business, holden on Wednesday evening, 2d May, 1838,

Voted, That as Mr. Joseph A. Whitmarsh admits that the charges brought against him are true, we can no longer have fellowship with him, and he is hereby excommunicated from the privileges of this church.

J. KILTON, Clerk F. Church.'

The following is a list of the charges I received the day of the evening on which the above vote was passed.

'1st. Neglecting the communion.

2nd. An utter disregard of all covenant obligations.

3d. Living in the neglect of prayer, both family, social and secret, and an entire disbelief in the necessity, obligation or propriety of the same.'

Now I have no disposition to complain of the apparent haste in which this business was done, it being something less than a week from the time I was visited by one of the members to the time of my excommunication. Neither will I complain of the charge of 'neglecting the communion,' although I am not aware that I was absent from the 'communion' but once from the time I joined the church to the time of my excommunication. If they meant to say that I have neglected that true and en-

* This was a meeting of the male members of the church. And I believe that a majority of them do not attend this meeting. The female members are not permitted to attend. I was warned to attend it as a meeting of the whole church, to meet charges.

ture spiritual communion with the Father and with his Son, Jesus Christ, which it was my privilege and duty to have, then I plead not guilty. But if I have neglected the substance, I certainly have followed after the types, shadows and symbols, very closely.

As to the 'utter disregard of all covenant obligations,' when I found that these 'covenant obligations' were but the filthy garb of self-righteousness, and a covering under which iniquity hides itself, I saw that I must put them off, though at the expense of a right hand or right eye, and at the loss of the sympathy, confidence and friendship of the world. I shall show in the course of this communication, why I considered myself free from these 'covenant obligations,' and therefore it will appear why I disregard them.

If in the third charge, it was the intention to convey the idea, that I deny the obligation to pray, and the necessity of prayer, then it conveys a false impression. True, I do deny the obligation, to mouth over a form of prayer twice a day in my family, as the custom of some is, and of meeting with others to do the same in a 'prayer meeting.' And I think it best to abstain from these forms, observances and meetings, as they now are. And I do not believe it necessary for me to convey my body to any particular location, in order to offer acceptable prayer, or to pray with all prayer and supplication in the Spirit. If I must always be in the secret chamber of a house when I pray, I cannot always pray and not faint as Christ commanded, nor pray without ceasing, as Paul exhorted the primitive disciples to do; for I

cannot always be in the secret chamber of a house. But I can retire into the secret chamber of my soul, and through the Spirit, pray in the house and by the way, in the multitude and in all places and at all times, without cessation. True prayer is made and only made, by the Spirit, 'which maketh intercession for us, even with groanings which cannot be uttered.' True prayer is oftener offered without the use of the lips and words, than with them.

For the purpose of showing that I am not found an heretic, and as having made shipwreck of faith, when weighed in the balance of God's truth, I shall relate to you some of the exercises of my mind for some months past, and declare to you the solemn convictions and truths, that are deeply impressed on my soul—convictions and truths, which no racks, nor tortures, nor fire, can drive from me, nor burn out of me, even if I could be forced to deny them. And these truths, impressions and convictions, have not been in my mind like the morning cloud and early dew, but fixed and abiding. I put them forth, not as the idle tale that is read to fill up the vacuum of the passing moment, and then forgotten, perhaps, forever; but I put them forth as embodying that, which is imperishable as Him, who is truth. If any will deride, they must—if any will scoff, they can—if any will persecute, they may. But let such be warned! The mighty car of truth is rolling onward, and he who will be so fool-hardy and presumptuous as to stand in its way will surely be crushed and ground to powder.

I publish this truth with a vivid, realizing sense that it is a small, very small thing to be

judged of man's judgment. I would count it my greatest joy, a glorious privilege to be made and to make myself of no reputation for Christ's sake. I well know that I must forsake father and mother, brother and sister, wife and children, houses and lands, self and reputation, yea all things, if I would have Christ and his righteousness. He must be all in all, or nothing to me. The wisdom of this world is foolishness with God. And those who seem to be wise in this world, must willingly become and be counted fools, or they never will be truly wise.

About six months since, I was led by the Spirit, to hunger and thirst after righteousness, as I never had before. But being in bondage to the law, and hugging that bondage as I did, I got no further than to say, as I often did in bitterness and anguish of soul, 'O wretched man that I am, who shall deliver me from the body of this death?' I never could truly say, I thank God, through Jesus Christ our Lord. I could not realize the truth, that 'there is no condemnation to them that are in Christ Jesus.'

In searching for truth, my attention was mostly turned to the Scriptures, which I diligently searched, and one great truth which was presented to my mind more vividly than others, was the teachings and work of the Holy Spirit. I saw plainly that the Holy Spirit is the great and only teacher and witness of the truth—that I had been following after the things which man's wisdom teacheth—that the truth, the deep things of God, even the hidden wisdom, the mystery of Christ, is revealed and made known to man, by the Holy Spirit—that

the natural man, he who is under the law, and all who are out of Christ, receive not the things of the Spirit of God, for they are foolishness unto them, neither can they know them, because they are spiritually discerned. I was taught that there is in reality a baptism of the Holy Ghost, and that I must cease from man, and take the Holy Spirit as my only teacher and expositor of the Scriptures. 'The following portions of Scripture were powerfully impressed on my mind—'They shall all be taught of God. Every man that hath heard, and hath learned of the Father, cometh unto (Christ) me.' John, 6: 45. 'But the comforter which is the Holy Ghost—He shall teach you all things.'—John, 14: 26. 'And they shall all be taught of God.'—John, 6: 45. 'But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in him.'—1st John, 2: 27.

I then resolved to put wholly off the 'covenant obligation' to aid in supporting and attending on the ministry of your preacher. I saw that he, with a great multitude of professed preachers of the gospel in the land, was a blind leader of the blind—that they, with the sects and church organizations, stand where the scribes, pharisees and hypocrites of the Jewish church stood. For they shut up the kingdom of heaven against men; they neither go in themselves, nor suffer them that are entering to go in. 'They take counsel, but not of the Lord; and cover with a covering, but not

of the Spirit of the Lord, that they may add sin to sin. They have forsaken the fountain of living waters, and hewed out to themselves cisterns, broken cisterns, that can hold no water. They say not where is the Lord; they handle the law, but they know him not; they transgress against him, and prophecy by Baal, and walk after things that do not profit. They build up Zion with blood, and Jerusalem with iniquity. They judge for reward, and teach for hire, and divine for money; yet will they lean upon the Lord and say, Is not the Lord among us? none evil can come upon us. They walk in lies, they strengthen also the hands of evil doers, that none doth return from his wickedness. They make the people vain; they speak a vision of their own heart, and not out of the mouth of the Lord. They say unto those that despise the Lord, (that live in sin) ye shall have peace. Behold a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind; it shall fall grievously upon the head of the wicked. The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart; in the latter day he shall consider it perfectly. I have not sent these prophets, saith the Lord, yet they ran; I have not spoken to them, yet they prophesied.

Men may continue to support, and go, and hear, and follow after such preachers, and stickle for their sects, observances, shadows and forms, and they will die feeding on husks and garbage, when if they would come, with hungering and thirsting souls, to the pure fountain and drink, they shall be filled and never

thirst again. And these impure fountains, to which men now resort, would be dried up.

Too long have the people ‘considered *the interpretation of the Bible*, which they receive from the *pastor in whom they confide*, as the *true interpretation*.’ There is a protestant popish priestcraft in this land, as baneful in its influence as the popery and priestcraft of the Romish church. For a man to presume to take the Scriptures, and look to the great Teacher of all truth for instruction, without the teachings and instructions of a modern priest of the popular order, is the worst kind of heresy. And he that does it must expect to be thrust out of the synagogue, without ceremony, if he has heretofore enrolled his name with its worshippers.

If most of the preachers’ mouths were stopped, and their meeting-houses closed, the religion of the gospel would be in a more flourishing condition than it is now, I am sure.

The keeping of the Sabbath day in going to hear the preacher, &c. is embraced in the ‘covenant obligations,’ and having become fully persuaded in my own mind, some time since, of the necessity and obligation to keep every day holy, and of the entire abrogation of the Jewish Sabbath, which is now observed, I will here insert a short dialogue, in which B. fully expresses what I know the Scriptures teach.

‘A. I understand you do not observe the Sabbath as formerly—is it so?

B. I remember the Sabbath day to keep it holy, and every other day in the week; for I suppose they are equally sacred.

A. I have always supposed you to be a Christian, and therefore conclude you are willing to assign your reasons for your present views.

B. Most certainly, and if you please we will examine the reasons which God has given for its institution, and our God shall be a judge between us. We shall find them in full in Exod. 31 : 13, and onward. Verse 13, 'Verily my Sabbaths ye shall keep : for it is a *sign* between me and you throughout *your* generations ; that ye may know that I am the Lord that doth *sanctify* you.' Verse 16 'Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant.' Verse 17, 'It is a *sign*, between me and the children of Israel forever : for in six days the Lord made heaven and earth, and on the seventh he rested, and was refreshed.' Verse 18, He tells us it (with the other commands) was written on tables of stone with the finger of God, and of course it was to stand in full force till the same finger of God should expunge it forever.

A. The first prominent question that arises from the 13th verse is, what was the Sabbath ?

B. A *sign* simply.

A. Are we under the dispensation of signs ?

B. I think not.

A. What was the *object* of the *sign* ?

B. 'That ye may know that I am the Lord that *doth sanctify* you.' Verse 13.

A. Has the object of the sign been fully accomplished ?

B. 'By the which will we are sanctified, through the offering of the body of Jesus

Christ once for all.'—Heb. 10 : 10. 'For by one offering he hath perfected forever them that are sanctified.'—Heb. 10 : 14.

A. But it is said, verse 16, 'They shall observe it for a *perpetual covenant*.' Is that covenant made void ?

B. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. See Heb. 8 : 6

A. But the reason assigned in the 17th verse is, 'that in the seventh day God *rested* from his work, and was *refreshed*.'

B. 'And therefore did the Jews persecute Jesus, and sought to slay him, because he did these things on the Sabbath day. But he answered them, my Father *worketh* hitherto, and *I work*.'—John 5 : 16, 17.

A. But don't you think the ten commandments written and engraven in stones, are binding still, and in them we are commanded to observe the Sabbath and refrain from labor ?

B. Read 2d Cor. 3d chapter, attentively, and then tell me whether we are under the ministration of death—whether we are under the ministration of condemnation. Is that summary of laws still binding, which God says, 'was to be done away'—'was done away'—'is abolished?'—or was Paul mistaken when he said, 'There is no condemnation to them which are in Christ Jesus?'—Rom. 8 : 1.

A. Don't you think the law ought to be preached ?

B. 'The law was our school master to

bring us unto Christ ; but when *faith* is come, we are no longer under a school master ; ' therefore if faith has come, preach faith as Paul did, and not law, for we are not under law but under grace.—Gal. 3 : 24, 25

A. Did not Christ and his Apostles regard the Sabbath more than other days ?

B. Christ and his disciples did the same things on the Sabbath as on other days, and the Savior justified himself and them in so doing.—See all the Evangelists.

A. But I think that we had better not do on the Sabbath what may as well be done on other days.

B. So the Jews thought—' Are there not six days,' say they, ' in the week ? In them come and be healed, and not on the Sabbath.' He replied, ' The Son of Man is Lord even of the Sabbath day.'—Luke 6 : 5—13 : 14.

A. But does not John say in the Revelation, that he ' was in the Spirit on the Lord's day ?'

B. The Greek reads, ' I was in the spirit in the Lord's day ;' that is *in the day in which Jesus Christ was pleased to reveal himself*, without any reference to the day of the week whatever.

A. Did not the apostles meet on the first day of the week ?

B. Yes, and on every other for ten days in succession, previous to the day of pentecost ; but Paul who was the chief apostle, met with the Jews on the seventh day, and reasoned with them out of the Scriptures for months together.

A. When was the Sabbath abolished ?

B. ‘Blotting out the hand-writing of ordinances which was against us, which was contrary to us, and took it *out of the way*, nailing it to his cross.’ Let *no man*, therefore, judge you in *meat* or in *drink*, or in respect of a *holy day*, or of the *new moon*, or of the **SABBATHS**, which are a shadow, (or type, or sign) of things to come, but the body is of Christ.’ Thus you see that the New Testament concurs with the Old, in calling the Sabbath a *sign* simply.—See Col. 2: 14, 16, 17, 21.

A. But do you think there is any harm in keeping it, even if it is not commanded?

B. Read the 21st verse, and you will then see that you are forbidden to ‘*touch, taste, or handle*’ any of the ordinances described in the 16th verse.’

Let the Jewish priests of the present day, the continuance and support of whose craft depend on their blinding the eyes of the people, and keeping them in bondage to the law, do all they can to prop up Jewish institutions, long since done away in Christ, and endeavor to shut the people up from the faith and liberty of the gospel, the days of their priestcraft are numbered. The Son of righteousness, with healing in his beams, is rising in glorious splendor, the gloomy mists and darkness are vanishing, and the light of the glorious gospel is beginning to shine into mens hearts; liberty is being proclaimed to the captive—he shall go free.

The only plausible argument that is now brought in favor of the observance of the Sabbath as now observed, is, that man and beast

labor so hard, they need one day in seven to rest.

Were it necessary that one portion of mankind should labor, tug and toil as they now do six days in the week, there might be some ground for this argument. 'Man needs but little here below,' when his natural wants are only to be supplied, and his 'flesh with the affections and lusts are crucified.' And in order to obtain what he truly needs, and what is best for him, he need not labor any day, more than what would be for the best good and health of his body and mind. His body is so constituted as to require healthy action and rest every day. But if men will, in order to gratify their grasping, gluttonous, and inordinate desires, and to supply their ten thousand artificial wants and depraved appetites, drive themselves to death, and take one day in seven 'to rest,' as they call it, thinking to redeem their wasted energies, and at the same time pretend to devote the day to the service and worship of God, they can do so; I, for one, wish not to follow their example. If this is not bringing 'the halt, the lame and the blind,' as a sacrifice to God, then I know not what is.

Another thing involved in the 'covenant obligations,' which I fully disbelieve is, 'That at death, (you believe) *and not before*, the souls of believers are made perfectly holy.'—*Extract from 12th art. 'Confession of Faith.'*

This doctrine is contrary to the Scriptures,—most dishonoring to Him who came to save his people from their sins; and is a stumbling block over which thousands stumble, and contentedly wallow on in their filthiness, and go to

render up their account with this lie in their right hand.

UNBELIEF, the great root and trunk of all sin, prefers to make death the sanctifier and redeemer, when the soul parts from the body, rather than take Jesus Christ as he is offered in the gospel, a Savior from sin now. There has been in my mind the inquiry, that was in the minds of the disciples of old, and that was — ‘What shall I do that I might work the work of God?’ And I was answered as they were — ‘This is the work of God, that ye BELIEVE ON Him whom he hath sent.’ I learned that the Holy Spirit was sent to reprove men of sin, because they BELIEVE NOT ON CHRIST. Not to reprove them of sin because they do not go to hear and support the preacher, maintain a creed, observe days, times and seasons, and follow after signs and the traditions of the elders, but to reprove them of sin because they *believe not on Him whom the Father hath sent.*

I found that unbelief was the great, the damning sin of my heart. This sin is now the cause of all the present church organizations, sectarianism, man-worship and exaltation, Jesuitism, oppression, and of all iniquity, woe and death.

My desire was to know what it was to *believe* on Christ. I had thought that I did believe on him. But I was taught that to believe on Christ, was to believe something more than salvation from a future hell, or salvation from sin *after* death. I was taught in the Scriptures, that ‘they that are Christ’s have crucified the flesh, with the affections and lusts.’ Not half crucified them. Not chained and

merely kept down, ready to rise and carry all before them on the presentation of any temptation; but *crucified*. To *crucify*, means, to make dead; and that which is crucified, made dead, lives not again.

‘He (Christ) was manifested, says John, to take away our sins.’ Not to take half of them away. Not to enable us to keep them down merely, and to take them away at death: for he says, ‘If we confess our sins, he is faithful to forgive us our sins, and to cleanse us FROM ALL UNRIGHTEOUSNESS.’ And then we are warned to ‘let no man deceive us; *he that doeth righteousness is righteous, even as he (Christ) is righteous.*’ Did Christ love part of the time, and hate part of the time?—sin part of the time, and be holy part?—be righteous part of the time, and unrighteous part of the time? If he did, then do those that are born of God—if not, then they do not. For says Paul, ‘If any man have not the Spirit of Christ, he is none of his.’ He that manifests the opposite, at any time of course, can be none of his. For, says John, ‘Whosoever abideth in Him, sinneth not; whosever sinneth hath not seen him, neither known him.’ ‘Whosoever is BORN OF GOD, doth not commit sin; for his seed remaineth in him, and he *cannot sin*, because he is born of God.’ ‘He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.’ And where are the works of the devil, if not in the heart of man? Is the death of the body, and the means men now used, professedly to destroy the

works of the devil, or is Jesus Christ to destroy these works? What says Paul in the verse we have before quoted? 'They that are Christ's have' (in Christ, for without him we can do nothing) 'crucified the flesh, with the affections and lusts.' This includes every particle of the old man. And these things and works of the devil, have been crucified—killed—destroyed, if we are in Christ a *new* creature. And says Paul, 'How shall they that are dead to sin, live any longer therein?' Again, says Paul, 'If any man be in Christ, he is a *NEW* creature; *OLD* things have passed away; behold *ALL* things have become *NEW*.' Not become half new, and remain half old. 'Jesus Christ, the same yesterday, *TO-DAY* and forever.' The same and as whole a Savior to-day, as he will be when this body dies. 'For he shall save his people from their sins.' He shall save them from their sins, not death. It does not say he shall save them from a part of their sins; or save them from their sins a part of the time. 'Wherefore he is able to save them to the uttermost that come unto God by him.' Not half save them, nor make death their Savior; but save to the *UTTERMOST*, them that come unto God by him. 'But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.' If Christ is not made unto us, this now, and if he cannot be, where is the ground of hope or probability, that he will be made this unto us at the death of the body? 'We know that whosoever is *BORN OF GOD*, sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth

him not.' 'Whosoever is BORN OF GOD, *overcometh* the world.' Is there any intimation here, that there is any half way overcoming the world, in him that is *born of God*? The son will surely overcome the world, because he is born of God; but the servant who chooses to be in bondage to the law, shut up from the true faith of the gospel, does not overcome, because he is not born of God. What then are members of churches and preachers, who confess in their prayers that the world comes in and takes away their hearts from God, and grieves away the Spirit? Are they sons in the liberty of the gospel, or servants under the law? 'Who gave himself for us, that he might redeem us from ALL INIQUITY, and purify unto himself a peculiar people, zealous of good works.' There is nothing in this portion of Scripture, from which we could infer that the parting of soul and body, has any thing to do in redeeming and purifying man from iniquity. Is it true that Jesus Christ cannot overcome the world, the flesh and the devil, and redeem from all iniquity and purify unto himself a peculiar people, zealous of good works, here on earth? If he cannot make his people perfectly holy before death, then he cannot do that for which he was manifested to do; for he was manifested to destroy the works of the devil in his people, and to redeem them from all iniquity. If his people are not redeemed from sin while on earth, what need of this war of moral conflict with Satan? for according to the doctrine of those who say that believers are not made perfectly holy till death, Satan has ever triumphed and will ever triumph over all

men in this earth ; for any thing short of perfect holiness is sin ; and whosoever sinneth is of the devil, or the devil rules and reigns in him. Who is to put all things under him in this world, Christ or Satan ? If Christ is to put all things under him, how can he do it, if he cannot destroy sin or the works of the devil in his people ? How will Satan be bruised, if Christ cannot destroy Satan's works in believers ?

Satan is the god of this world. Men are led captive by him at his will, and they do his works and that continually. ' Christ was manifested to destroy the works of the devil,'—' to save his people from their sins '—' to redeem them from all iniquity '—' to save them from the power of darkness ;' and yet your ' Articles of Faith ' say, that Satan is not overcome ' in believers ' on the field of action ; but that Christ always yields, and is obliged to take his people out of the world, before he can redeem them from all iniquity ! What doctrine could more degrade, more dishonor, more crucify afresh, that immaculate One *who hath* power to save to the uttermost, and to destroy the works of the devil in all them who come unto God by him, than this doctrine of devils ?

' Whosoever is born of God sinneth not, and that wicked one toucheth him not,' says John. But your ' Articles of Faith ' say, Whosoever is born of God sinneth,—is not holy, and that wicked one toucheth him, till he is taken out of the world.

Again, says John, ' Whosoever is born of God, overcometh the world.' But your ' Articles of Faith ' give John the lie direct ; for

they say that whosoever is born of God, doth not overcome the world. For the world, or sin, has power over him, and he must be taken into another world before he can overcome the world.

Paul exhorted the Ephesians to ‘put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind. And put on the new man, which after God is created in righteousness and true holiness.’ If the old man is put off, and the new man is created in righteousness and true holiness, where is the room for sin, that you say is in believers till death? Is the new man partly created in righteousness and true holiness, and partly in corruption, iniquity and sin? Paul teaches no such thing.

After what I have said above, it may seem to some, who will not receive this truth, that I admit what I deny, when I say, that I believe that at death, and not before, are believers made holy. Whoso readeth, let him understand what death I speak of. ‘Know ye not, says Paul, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, (i. e. dead

to sin) is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not *sin, therefore, reign in your mortal bodies*, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you, for ye are not under law, but under grace. What then, shall we sin because we are not under law but under grace? God forbid! (How shall we that are dead to sin, live any longer therein?) Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or obedience unto righteousness? But God be thanked that ye were the servants of sin, (that is, found themselves to be in bondage or slaves to sin, as Paul shows in the 7th chap. of Romans; and having a knowledge of their slavery and bondage to sin, they died unto it, and the old man was crucified with Christ, that the body of sin might be destroyed, that henceforth they should not serve sin,) but have obeyed from the heart, that form of doctrine which was delivered you. Being then *made free from sin*, ye became the servants of righteousness. For as ye have yielded your

members servants to uncleanness, and to iniquity, even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye in those things whereof ye are now ashamed? For the end of those things is death. But now BEING MADE FREE FROM SIN, (he does not say free from the condemnation of sin, as some preachers have it; but *free from sin*,) and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.'

This portion of Scripture is so plain, that the wayfaring man, though a fool, could not err, if he would 'obey the form of doctrine' inculcated in it. But preachers and expositors have perverted and explained it to meet their carnal conceptions, and even to justify iniquity in themselves, while at the same time, this sixth chapter of Romans gives not the least ground for any one to cherish a thought that he is born of God, if he has not 'been planted in the likeness of Christ's death,' and raised 'in the likeness of his resurrection'—if he has not died unto and been made free from sin, and to 'walk in NEWNESS of life.'

There is a death which it would be well if mankind would concern themselves about, more than they do about the death of the body. It is a death which every one must experience, who would be holy. It is the death of sin and self—the death of the old man. Christ is the believer's life. But he is not the life of him in whom the old man lives, in whom the old man is not crucified and put wholly off.

These truths, after much searching of the Scriptures, I could no longer deny as I had done. But I saw that the great multitude of professing Christians, with myself, had denied them, both in theory and practice. And then the question arose, why do they thus? And the great secret of the matter was in time made known to me. 'They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness, to every one that believeth.' Wherefore is this? 'Because they seek it not by faith, but as it were by the works of the law, for they stumble at that stumbling stone.' Faith is made the fruit of works, and not works the fruit of faith.

My eyes were now opened to see that I, and most professors, were making our joining the church, the Sabbath, ordinances, creeds, &c. our prayer meetings, our getting and paying money to build meeting houses, and support preachers, &c. our talking to impenitent sinners, our distributing tracts, our 'benevolent efforts,' our 'family altars,' our secret prayers, (that is, our going into some particular location to pray,) our watchings, strivings and fastings, our righteousness and savior, rather than the Lord Jesus Christ.

The love of Christ I saw constrained but few, very few of the multitude of professors, to labor for the upbuilding of the Redeemer's kingdom. Conscience and a desire to build up a righteousness by the deeds of the law, actuates most professors, in their scanty, pharisaic-

cal 'good works,' rather than love. They see not that the love of Christ kindled up in the soul, is the consuming fire, that destroys the old man with his deeds, consumes all sin, and is the fulfilling of the law. Hence they try to build up and reform the old man, and make him do his very best deeds, in the way of keeping carnal ordinances, and obeying the commandments of men; and expect to pass these off at the bar of God, for pure and undefiled religion, where true faith and love can only 'pass the solemn test.'

Little is this blessed truth believed or experienced—'*God is love, and he that dwelleth in love, dwelleth in God and God in him.*' And until all cease from their own works, cease from going about to establish their own righteousness by the deeds of the law, this love cannot be experienced. The revelation of Jesus Christ in us, and his righteousness,—the revelation and establishment of his kingdom within us, is the work and gift of God. But the preachers and professors of the present day, had rather work out a righteousness of their own, than to come as teachable children, and even as beggars and poverty-stricken wretches, naked and destitute, in need of all things, and receive this unmerited, FREE GIFT of God, and be clothed upon with white raiment, even the robe of Christ's righteousness. O, how the shameful nakedness of professors will appear, who are walking forth, proud and boastful, in their filthy, ragged, rotten, spider-web garments of pharisaical self-righteousness. Strip from such their observance of days, times and seasons, and the things they do to be seen

and honored of men, and where would be their religion? Why, like Micah, when his gods were taken from him, they would cry out, 'Ye have taken away my gods, and what have I more?'

Micah expected to commend himself to God by hiring a Levite to be his priest—for said he, 'I know that the Lord will do me good, seeing I have a Levite to my priest.' Just so with professors now. They get men who talk loudly about the 'salvation of souls,' while at the same time 'they build up Zion with blood and Jerusalem with iniquity,' and say with Micah, we know that the Lord will do us good, seeing we have such men for our priests. And they of each sect hire their priests, and put them up in their pulpits, and say to the people, come and see and hear our priests, for they are better than the priests of our neighbors.

Micah thought it a very clever thing to have a religion that was popular in the eyes of the people. So with professors of the present day, they have a religion that bends itself to the popular current and favor of every breeze. And to support it and keep up its respectability, they build costly meeting-houses, and hire '*Levites*' for their priests, and make the most wealthy men their leaders, and conform to the world in their style of living and fashions in dress, manner of doing business, &c. and countenance and support slavery, war, licentiousness, and all iniquity.

Christ says to the leaders and teachers in the churches now, what he said to the pharisees of old—'But all their works they do to be seen of men; they make broad their phylacteries, and

enlarge the borders of their garments. And love the uppermost rooms at feasts, and the chief seats in the synagogues. And greetings in the markets, and to be called of men, Rabbi, Rabbi. Wo unto you, pharisees and hypocrites, for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, nor suffer ye them that are entering to go in. Wo unto you, pharisees and hypocrites, for ye devour widow's houses, and for a pretence make long prayers. Wo unto you, pharisees and hypocrites, for ye compass sea and land to make one proselyte; and when he is made, ye make him two fold more the child of hell than yourselves. Wo unto you, pharisees and hypocrites, for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, ye strain at a gnat, and swallow a camel. Wo unto you, pharisees and hypocrites, for ye make clean the outside of the cup and of the platter, but within ye are full of extortion and excess. Thou blind pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Wo unto you, pharisees and hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outward, but within are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within are full of hypocrisy and iniquity.'

If these things are so, where then is the right way, some will ask—where shall we look? Look to God. He alone is the searcher of the

heart. Cease from man. Cease from your own works, your own wisdom, your own knowledge, your own willings and runnings,—give yourself to be taught as God shall see fit to teach you,—put away unbelief—for

‘Blind unbelief is sure to err,
And read the Truth in vain;
God is his own interpreter,
And He can make it plain.’

Blessed be God, there is a right way. He has raised up ‘a highway; and it shall be called the **WAY OF HOLINESS**; the unclean shall not pass over it;’ (no sin, nor anything that is defiled with sin, shall even pass over it,) ‘but it shall be for those: the wayfaring men, though fools, **SHALL not err therein**. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there.’ (The ravenous beast of sin shall not, in any form, go up thereon;) ‘but the redeemed shall walk there.’ (Those who receive Christ as a redeemer from ALL iniquity, shall walk there.) ‘And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.’ In the heart where there is sin, or continual liability to sin, sorrow and sighing do not flee away.

‘Thus saith the Lord God, behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that **BELIEVETH** shall not make haste.’ ‘And whosoever shall fall on this stone, shall be broken: but on whomsoever this stone shall fall, it shall grind him to powder.’ The great

point is, whether we will give all up, fall on this stone, be broken, and die to sin in the likeness of Christ's death, and be raised in the likeness of his resurrection. And then be able to say with Paul,—‘I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.’ Then should we be ‘made ONE in Christ, even as he prayed the Father, ‘That they may be ONE as thou, Father, art in me, and I in thee; that they also may be one in us.’ Then ‘by one spirit, we should all be baptized into one body, (Christ) whether we be Jews, or Gentiles, whether we be bond or free; and be made to drink into one spirit.’

Christ has set up his kingdom and brought in everlasting righteousness. The way into the holiest of all is now made manifest. An open door is set before all. And whosoever will may enter. But ‘the law made nothing and can make nothing perfect, but the bringing in of a better hope (the gospel does) did; by the which we draw nigh to God.’

In respect to temple worship,—or ‘attending meeting,’ as it is included in your ‘covenant obligations’—Jesus Christ said to the woman who had reference to the worship of her Fathers, ‘Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit, and they that worship him, must worship him in spirit and in truth.’

The question then is, was there a time set

when the temple worship should cease?—should be taken out of the way? We are told in the 9th chapter of Hebrews, ‘The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing : Which was a figure for the time then present, in which were entered both gifts and sacrifices, that could not make him that did them perfect. Which stood only in meats and drinks, and carnal ordinances imposed on them till the time of reformation.’ Has the time of reformation come? In Matthew, 24th chapter, read, ‘When the disciples came to shew Christ the buildings of the temple, Jesus said unto them, See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, tell us when shall these things be? and what shall be the sign of thy coming, and the end of the age.’ After telling them what should come to pass, He said, ‘Verily, verily, I say unto you, **THIS GENERATION SHALL NOT PASS, TILL ALL THESE THINGS BE FULFILLED.**’ Then it is certain that the time of reformation has come—that Christ did come as he promised the second time, before that generation passed away, and destroyed the temple, and abolished the temple worship, types, offering of gifts, sacrifices and ordinances. And the ordinance of the Lord’s supper, being given that those who were emerging from Judaism to Christianity, might keep Christ in remembrance and shew forth his death till he did come—that, also, was taken out of the

way, and all these things were destroyed. And God then required and now requires only spiritual worship. And he seeks spiritual worshippers only. He neither enjoins nor requires of spiritual worshippers, observance of forms, days, seasons, times, sacrifices, ordinances, &c. He cannot away with and is weary to bear the things that are now offered, in the place of spiritual worship.

The substance, which is Christ, is fully manifested : what longer need of types and shadows ?

Some may say that they need the ordinance of the Lord's supper still, to keep Christ in remembrance. But they may rest assured, that if such things are now needed to keep Christ in their remembrance, when he has made manifest and perfected all things by a 'NEW and LIVING way,' *their love cannot be very strong.* And the discerners of the thoughts and intents of the heart would probably say, 'I know you, that you have not the love of God in you.'

Christ is 'the mediator of a *new* covenant, established upon better promises,' than that of the *old*. 'Whereof the Holy Ghost also is a witness to us : for after that he had said before, this is the covenant that I will make with them after those days saith the Lord ; I will put my laws in their hearts, and in their minds will I write them ; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having had, therefore, brethren, boldness to enter INTO THE HOLIEST by the blood of Jesus, *by a new and living way*, which he hath consecrated for us,' Christ hath blotted out the

hand-writing of ordinances that was against us, which was contrary to us, and took them out of the way, nailing them to his cross ; henceforth then, 'no man shall judge me in respect of a holy day, or of the Sabbath day,' or of any carnal ordinances. For says Paul, 'If ye be dead with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances? Touch not, taste not, handle not, which are all to perish with the using, after the commandments and doctrines of men. Which things have indeed a shew of will worship and humility,' &c.

Henceforth I call no man master : I would have but one master, even Christ. And though I have known Christ after the flesh, yet henceforth I would know him thus no more.

The existing sects and church organizations are the daughters of the great whore, and they are to be destroyed. They will never be reformed. Their doom is sealed ! Their downfall certain ! Their destruction sure ! I am not troubled because my name has been stricken from her lists.

Are there any captives in this part of Babylon ? If so, they are exhorted to come out of her, that they be not partakers of her plagues. For plagues thick and heavy shall come upon her ; and her foul, adulterous iniquities shall eat her body as it were fire, till she be consumed, and her place be no more found. She 'is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.'

God has set up a kingdom, which shall never be destroyed ; and this kingdom shall not be

left, but it shall break in pieces and consume all other kingdoms, and it shall stand forever.' 'For the kingdom and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom, is an everlasting kingdom and all dominions shall serve and obey it.'

Preachers with their sects may cry, lo, here is Christ; and lo, there; still he cometh in his kingdom not with observation, and he will 'consume them with the spirit of his mouth, and destroy them with the brightness of his coming.' 'His righteousness shall go forth as brightness, and his salvation as a lamp that burneth.'

But some will say that I destroy the law, by denying the obligation to observe, as they do, Sabbaths, times, seasons, temple worship and ordinances. Let me say to such, they have yet to learn that love is the fulfilling of the law. Not one jot or tittle of this law shall fail. The great majority of professing Christians make void this law through faith. That is, they allow of such a kind of faith and love, as permits sin a part of the time and love a part of the time, a faith that saves from sin a part of the time, and permits them to serve the devil a part of the time. This makes void the law of love, which demands perfect obedience. The law is, 'Thou shalt love the Lord thy God with all thy heart, soul, mind, might and strength, and thy neighbor as thyself.' Therefore, whosoever professes to believe in and be in Christ a new creature, and yet in him, does not keep this great law perfectly, every moment and second of this life, makes void the law, makes

Christ the minister of sin, denies that he is the end of the law for righteousness to every one that believeth, denies that 'he gave himself for us, that he might redeem us from all iniquity,' and saves to the uttermost them that come unto God by him, and are liars, for they have not seen Christ, neither known him.

It will be said that if this be true, most professors are liars. Well, it is : and we must let God be true, if it makes every man a liar.

Well, some will say, you believe that he who is in Christ a new creature, is holy all the time. And then the inquiry will be, do you believe that you are holy all the time ?

My reply is, that sin will not be to you or me a sanctifier. Death will not be to you or me a savior. Except your and my righteousness exceed the righteousness of the scribes and pharisees, we shall in no wise enter the kingdom of heaven.

Well, but some will ask, doesn't the Bible say, there is not a just man on earth that doeth good and sinneth not ? we are sanctified in part ? &c.

I reply, that the law could make nothing perfect. But we having received a new covenant, established upon better promises, the Mediator of which, has opened a new and living way, which he has consecrated for us, the way into the holiest is made manifest, so that by the blood of Jesus all who will, may enter with boldness.

But still, some one may ask, Don't you think that the believer in Christ *is liable* to fall into sin sometimes ?

I ask, 'How shall he that is dead to sin live

any longer therein?' I ask such an one to search the Scriptures, giving himself up to be led and taught by the Spirit, and if he is hungering and thirsting after righteousness, he will certainly 'BE FILLED,' and yet be brought into the liberty of the sons of God, and remain no longer a servant,—and yet give thanks unto the Father, whom Paul says made him with his brethren, 'Meet to be partakers of the inheritance of the saints in light. Who hath delivered us from the *power of darkness*, and hath translated us into the kingdom of his dear son.' And this kingdom which is now set up on earth, no one can see nor enter, except he 'BE BORN AGAIN;' 'Not of blood, nor of the will of man, nor of the will of the flesh, but of God.'

Provided the 'body of sins were destroyed' in me, I could find nothing in myself to glory in. 'The redemption, the power, the excellency, the wisdom, the grace, I must acknowledge as God's alone.

Provided, I were 'freed from sin,' I could only say that I had died, and thrown all responsibility in regard to my redemption from sin, and future perfect obedience upon Jesus Christ. If he cannot be trusted for this, then he will be no Savior to the soul that will not trust him. I do not mean that trust or faith in Christ, which is generally preached. That is a kind of trust that permits people to sail on in the ocean of sin, and trust that Christ will save them when the storm arises, (death.) But I mean, that trust or faith in Christ, which actually places us *on the rock*, with the full assurance, that he can and will keep us perfectly safe and secure, in calm or storm, gale or tempest.

My communication has grown somewhat lengthy, and although the subject is endless and full of inspiring thoughts, in view of the subject of salvation from sin, I will bring it to a close. Assuring you, as I would, were my spirit disembodied and in the presence of God, that no personal hostility towards any member of your church has actuated me in my present course, I can lay my hand upon my heart and say as in the presence of God, there is not the desire in my soul to injure a hair of your heads. My great desire and prayer to God is, that you all, both preacher and people, might be saved with an everlasting salvation. Some of you, with whom I am more particularly acquainted, I much esteem; but I should prove myself recreant to God—recreant to Jesus Christ, and recreant to my profession of love to your souls, if I held back the truth, which I have here spoken. And if you should all entertain the thought, that motives of a personal or selfish character have actuated me in this, is there not one among you, who believes that it is not in my heart to injure her as a member of the church?—who believes that I declare the honest and sincere convictions of my soul? Will the companion of my bosom entertain the thought, that I would, in this manner, needlessly speak or do aught to injure her feelings? No, she cannot, she will not. If I have spoken truths that wound, I have done it to remove a disease of a most vicious and corrupting character, which, if not removed, will destroy both soul and body. I have done it to declare the perfect righteousness of God in Christ Jesus, which is so universally denied. And that God

in his rich and abounding mercy and love, may lead you by his Spirit into all truth, and bless it to the full salvation of your souls from sin, is my desire. I would not put the least thing in the way of your attaining salvation from sin, in Christ Jesus. Are you seeking with longing and hungering souls, for holiness? if so, (and there is no holiness short of perfect holiness,) God forbid that I should hinder your attainment of the same. Are there among you any spiritual worshippers? God forbid that I should say, that I withhold from you Christian fellowship, or would deprive you of Christian privileges. If we are Christ's, we 'have by one Spirit, been baptized into one body, and have been made to drink into one Spirit,' and nothing can separate us. If we are not Christ's, all the church organizations, creeds, ordinances and observances, cannot give us Christian fellowship or Christian privileges.

If there is a soul among you hungering and thirsting after righteousness 'O do not, I entreat you, put obstacles in the way of that soul's being filled. If there is a soul among you, longing for salvation from sin 'O do not drive that soul from the Redeemer of sinners. If there is a soul among you, desiring holiness, throw not over that soul the pall of gloom and death, by doing all in your power to drive from him the hope or thought of realizing that for which Christ died. Deceive not that soul, by telling him to wait till the moment of all others, when he will be most unlikely to receive Jesus Christ as a Savior from sin. If there is a soul among you, searching the Scriptures to know whether Jesus Christ is a Savior

from sin, a Redeemer from all iniquity, try not to drive that soul away from the search after truth, by telling him to give up the search, for such a 'delusion,' and 'look to the promises and comfort himself in them and remain satisfied as he is.' O, talk no more of 'the millenium,' if you reject Jesus Christ as a Redeemer from ALL iniquity. For, if Jesus Christ is not the end of the law for righteousness, to every one that believeth, then is your hope and your faith vain in regard to that day. If Jesus Christ does not 'save his people from their sins,' then the day predicted in the Scriptures, when 'all shall know him from the least to the greatest,' will never come. If the way into the holiest, is not made manifest and consecrated, so that by the blood of Jesus we may enter with boldness, then this 'wilderness' will never 'bud and blossom as the rose.'

O, I entreat you, I beseech you not to fight against holiness and plead for sin. There is a liberty wherewith Christ makes his people free—the liberty of holiness. And whosoever will, may be 'delivered from the bondage of corruption, and brought into the glorious liberty of the children of God.'

That this may be the liberty wherewith you all shall be made free, is the desire

Of your friend, most affectionately,

JOSEPH A. WHITMARSH.

Boston, May 28th, 1838.

ADDITIONAL REMARKS.

The world being full of unbelief, it seems that the inspired writers, in order to meet this and stop the mouths of gainsayers, repeated and reiterated over and over again the same truths, in the most unequivocal and explicit manner. As additional evidence in proof of several points in the foregoing, I would refer you to a few more portions of Scripture.

In reference to *prayer*, we are told in the Scriptures, that it is 'Seeking.' 'Knocking.' 'Making supplication in the Spirit.' 'Praying in the Spirit.' 'Night and day, praying exceedingly.' 'Giving ourselves to prayer.' Proving that prayer is the silent going out of the soul after God; and may be, and is made without the use of words, or forms. David says, 'Unto thee, Lord do I lift up my soul.' Not lift up my words, but 'my soul.' 'Hear the voice of my supplications.' Did David mock God by asking him to hear the voice of his mouth? Certainly not. It was the voice of his soul that David wished the Lord to hear. For says he, 'My soul thirsteth for God, for the living God.' In this there was true prayer. The voice of the mouth avails not with God. The voice of the soul does.

Respecting the *church* Jesus Christ says, 'I am the vine, ye are the branches.' 'I am the true vine, and my Father is the husbandman.' —John 15. 'Now ye are the body of Christ,'

1 Cor. 12: 27. 'For by one spirit we are all baptized into one body,' 1 Cor. 12: 13. 'Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God him shall God destroy: for the temple of God is holy which temple ye are,' 1 Cor. 3: 15, 16. 'What know ye not that your body is the temple of the Holy Ghost?' 6: 19. 'And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said I will dwell in them and walk in them, and I will be their God and they shall be my people,' 2d Cor. 6: 16. 'The Most High dwelleth not in temples made with hands,' Acts 7: 48. It is evident then, that Christ has a kingdom or church on earth; and that church is composed of every believer, in whom he dwells. In this church there is 'neither Greek, nor Jew, circumcision, nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all.' All who are in this church, 'are dead and their life is hid with Christ in God.' There is with its members, no denominations, no sects, no parties, no respecting of persons; with them Christ is not divided. They are not one of Paul, another of Apollos, and another of Cephas, but they are all one in Christ. Christ and the Holy Spirit, dwell not in temples nor in buildings made with hands. They are not found in creeds, articles of faith, rules of discipline, church organizations, sects, &c. In these things there is no soul. Every spiritual worshipper is a member of Christ's church, which is his body. Assenting to creeds, articles of faith, subscribing the name to a covenant, &c.

cannot make any one a member of Christ's church. These things are of the old Mother of Harlots. In the kingdoms of this world, such things are needed. But in the kingdom or church of Christ, love and nothing but love is the cementing bond of union. Take away from the churches their creeds, articles of faith, rules of discipline, observances, traditions, &c. and what would hold and bind the greater portion of the members together? Would love?

In regard to *baptism*, John says, 'That he (Christ) should be made manifest to Israel, therefore am I come baptizing with water.' Has Christ been made manifest to Israel? Certainly. Then the object of water baptism has been accomplished, and there remaineth the baptism of the Holy Ghost. For says John, I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire.' John preached the baptism of repentance—Christ preached the baptism of the Holy Ghost, and manifested the same. John came to prepare the people for the reception of Christ, and gave them water baptism, typical of 'the washing of regeneration and renewing of the Holy Ghost,' in Christ. Christ at the 'times of reformation,' realized to believers what water baptism was typical of. Again I ask, the substance being fully manifested and realized in believers, what longer need of types and shadows?

N. B. I believe that truth requires me to say, that if my views in regard to the great truths of the gospel, had remained as formerly, I should not have attended on the ministrations of your preacher, without evidence of his repentance, in view of his traitorous recreancy to the cause of truth and righteousness. In view of the part I took in the church, relative to his appeal and protests, have not *some of you* been glad to find something whereof to accuse me, that you might thrust me out of the synagogue? God forbid that I should judge unrighteous judgment.

J. A. WHITMARSH.

APPENDIX.

MEN WALK BY SIGHT AND NOT BY FAITH.

We are told in 1st John, 5: 4—‘This is the victory that overcometh the world, even our faith.’ If then it is faith that overcomes the world, is there much faith in the world at the present time? How many are there who dare renounce the wicked institutions, customs and fashions of men, and trust God implicitly for all they need? Who is there that will not utterly supplant his brother, and take the advantage of him in the way of business, speculation and gain? and all under the pretence of providing things honest in the sight of men! Rob and cheat a brother and take the very bread from his mouth, to provide things honest! How much faith is there in such things? Thieves and robbers band together and enact certain laws, so that all things shall be done ‘honorably’ among them; not ‘*honestly*.’ And then they go to work and rob, cheat and steal, ‘honorably.’ Just so with all commercial, trading and speculating communities, by custom, common consent or penal enactments, they make ‘honorably’ laws, that they may do things ‘honorably;’ not honestly; and rob, cheat and steal, and supplant each other, honorably. The great multitude of professing Christians, are partakers in these things and are as ‘deep in the mud’ as non-profes-

sors are 'in the mire.' How much faith do they possess? If their business is flourishing, and they have much goods laid up for many years, and they can feel and see that they are sure to have enough to fill their bellies and clothe their backs, they then think it will do to talk about trusting God. But to renounce the things of the world as Christ did and follow in his footsteps, and trust God for a supply of daily wants, and be perfectly satisfied with whatever he sends, is with them the perfection of fanaticism. Such things in their sight are most presumptuous and fool-hardy. Do they walk by faith or by sight? 'Whatsoever is not of faith is sin,' and 'he that doubteth is damned,' says the apostle. How much of the speculation, the business transactions, the hoarding up, the making money to build fine houses, to furnish them fashionably, and to live fashionably is of faith? How much of the professed preaching of the gospel, for hire, and for a reward is of faith? How much of the anxiety, trouble, care, and perplexity experienced by professing Christians, about their temporal welfare, is of faith? Do they have faith in God, or doubt his word, and believe not in his superintending care and providence, and that not a sparrow falls to the ground without his notice, and every hair of the head is numbered? Who is there that has faith in Christ as a Redeemer and Savior from sin now? A Redeemer and Savior from *all* sin, not from some sin. A Redeemer and Savior from sin the whole time, not part of the time. 'Who is there that can say with a believer,—'Like a stone which the builder takes, and puts on the foundation, so do I lie on

Christ's blood and God's promises; giving God my soul and body, a living sacrifice and covenanting with him never to doubt more: my language is, sink or swim—lost or saved—I will believe; I will sooner die than doubt? Who is there that has faith to believe that the 'fruit of the Spirit is love, joy, peace, meekness, temperance,' &c. rather than cold, temple and outward worship, observances, ordinances, and creeds, &c. Who is there that has faith even as a grain of mustard seed?

BONDAGE TO CORRUPT APPETITES.

'The natural appetites of man—and through them all the higher faculties—having become perverted from their original simplicity, by an improper indulgence, and his liberty and happiness thus sacrificed, by a departure from the plain and obvious laws of his nature, he can only regain his lost paradise, by voluntarily yielding to the simple truth and freely conforming to the laws established in his constitution by his Creator. By the present perverted condition of his nature, he is involved in a sort of artificial necessity, by which he is almost compelled to toil continually at bodily servitude, or obtain the supply of his artificial wants by a disregard to moral principle. Thus the world is filled with bondmen and oppressors; the benevolent affections are destroyed, and all that is generous and noble in the human character bartered for unreal wants, and vain and unnatural desires. A gratification which inevitably involves all classes in wretchedness and bondage. The natural and real wants of man would require no more bodily toil to supply them than

what is actually essential to his health and happiness. In which case too, each might be enabled to have the directing of his own physical energies, by the faculties and energies of his own mind; instead of being deprived of this inestimable privilege, and made the mere tool, or automaton of others.'

'In the present perverted order of things, one class is enslaved to perpetual bodily servitude, that the other may live in continued self-indulgence; disregarding the best interests of those by whose labor they are supported, and fearing continually lest they may be compelled to change places with them. It is a false, artificial, and most pernicious state of society, which makes it necessary for some to toil incessantly with their *hands*, while others, pretend to work only with their *heads*. There is *bondage* and *slavery* wherever any are obliged to work in any other way than with their *heads*, *and their hearts*, *and their hands*, *at the same time*. The fashions and customs of the world, are utterly destructive of human liberty and human happiness. Man must die to the world, if he would be free, and live unto God.'—*Palmer*.

HUMAN INFLUENCE.

'What an idol, in this day, is human influence. And how fanatical is the man thought to be who expects to see any thing accomplished in the way of regenerating the world, without a concentration of human effort and ability. Hence the continual looking to men for that which can be found only by looking to God. Hence so many are induced to join hands with

the devil : or, what is the same, be led by the spirit of the world to follow its customs, until they go through the whole round of intrigue, and abomination, *all for the sake of an influence*. Those who take it upon themselves to reclaim the world from idolatry, first bow down and acknowledge the idols to be true God's. 'It is no part of our business to secure an influence, but to follow faithfully and fearlessly the light of truth.'

THE NOMINAL CHURCH.

'It is a worldly, anti-Christian church. It has set up a false standard of action; by which it is not expected that men will come out from the world, and be separate, but continue in and follow after the spirit of the world, and thus strive to do that which it is impossible to do, *viz. serve God and mammon*. It sells indulgences; *allows some sin*; does not require its members to depart entirely from iniquity, and be perfectly holy. And as the spirit of God is not regarded as the guide, at all times, and in all things, man's carnal wisdom, selfish inclination or *worldly* expediency, is substituted for the spirit of God and Truth, the perfect wisdom and righteousness of Christ.'

HUMAN GOVERNMENTS.

'Human governments are an invention of men, by which they are vainly endeavoring to live independent of God, and to exalt and aggrandize themselves by the toil and servitude of their more ignorant fellow men. What are the distinguishing characteristics of all the hu-

man governments upon the earth, but pride and arrogance, iniquity and injustice? What is their history, but a history of wrongs and injuries? What is their standard of proceeding, as invariably exhibited in their practice, but the principle that might makes right? What their mainspring of action, but self-interest, cupidity, and self-aggrandisement? What their trust for defence and security, but physical strength—military prowess—mere brute force.'

Christ says, 'Whosoever smiteth thee on the one cheek, turn to him the other also.' Human governments say not so, but 'an eye for an eye and a tooth for a tooth.'

UNBELIEF.

The sin of which the Holy Spirit more particularly [It is the root and trunk of all sin, and the great and only sin which the Holy Spirit is sent to reprove men of,] strives to convince man, is *unbelief*. He shall reprove the world of sin, says the Savior. Why? Because they are murderers, thieves and adulterers? No. Because they are guilty of slander, fraud or extortion? No. Because they are intemperate, dissipated or sensual? No. Because they are envious, malicious or revengeful? No; but 'BECAUSE THEY BELIEVE NOT ON ME.'—*Payson's Thoughts*.

Mr. Marshall, author of the treatise on sanctification, in his early years was under great distress for sometime, through a consciousness of guilt and a dread of the divine displeasure. At last mentioning his case to Thomas Goodwin, and lamenting the greatness of his sins,

that man replied, 'You have forgotten the greatest sin of all, the sin of unbelief in refusing to believe in Christ, and rely on his atonement and righteousness for your acceptance with God! This word in season banished his fears. He looked to Jesus, and was filled with joy in believing.'

'This world is judged and will continue to be judged for the sin of unbelief, and for that only. Cleanse man's heart from unbelief and you cleanse it from all sin, root and branch.

TRUE REST IS FOUND BY THE BELIEVER IN
CHRIST.

Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and *ye SHALL find REST to your souls.*—Jer. 6 : 16.

Come unto me, all ye that labor and are heavy laden and *I will give you REST.*

Take my yoke upon you, and learn of me : for I am meek and lowly in heart ; and *ye shall find REST* to your souls.—*Jesus Christ.*

For we which have believed **DO enter into REST.**—Heb. 4 : 3.

To whom sware He that they should not enter into His rest, but to them that believe not? So we see that they could not enter in *because of UNBELIEF.*—Heb. 3 : 18, 19.

He that waits till his body dies to enter into spiritual Rest, will surely come short of it, and never find rest to his soul.

FORSAKING ALL.

'Whosoever he be of you that forsaketh not

all that he hath, he cannot be my disciple.'—*Jesus Christ.*

'Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him.—1st. John, 2: 15, 16. 'Yes, but,' says the professing Christian, 'I do not love the world; I hate it in my heart.' Then I reply, you have a very singular way of showing it. To be all absorbed in laboring, and reaching and tugging, and striving, and agonizing after the world is indeed an odd way of showing one's hatred of the world. But if you do in your heart really set no value on those things which you already possess, then why are you so unwilling to part with them? You will not give them away, nor part with them, any sooner, or on any more favorable terms, than the men of this world will, who confess that they love the world and the things that are in it with all their heart.—*Beman.*

**MONEY IS THE POWER OF MODERN CHRISTIANITY.
THE HOLY GHOST WAS THE POWER OF PRIMITIVE
CHRISTIANITY.**

'The *church* has manufactured rules of faith and practice, in the words of her own wisdom; she sits as queen on her throne to patronize, defend, and support certain self-constituted societies that have volunteered to take the work all off the hands of the church, and convert the world themselves, on the sole condition that the *church will give them MONEY enough.*

The primitive system of propagating the Gospel cried to God for the Holy Ghost. The modern system cries to man for money. And

therefore it is, that the church are led to think that nothing but money is wanting wherewith to convert the world. A voice is continually ringing in her ears, 'Only give us money enough and we will convert the world for you.'

'In primitive times the operations of the church could be carried on without money, neither did the church then need Reverend Agents, whose business was to scour the country from Dan to Beersheba, *to collect money*. She then felt that nothing was necessary to the success of the gospel, but the mighty, overwhelming power of the Holy Spirit. She now puts in requisition all the wit, sagacity, cunning, not to say chicanery and pious frauds, to obtain the god of her idolatry—MONEY. And the appeals to her for money, do furnish her with a plausible occasion and specious pretext, to give all the energies of her heart and soul to the acquisition of money; for she knows full that a reasonable, civilized world will not expect her to give away more than 'a tenth' of her clear gains. What a blessed system is this, says Mother Church. What a glorious reconciliation! I can now serve God and Mammon with none to molest me or make me afraid. The service and worship of God are perfectly reconciled with the worship and service of the Devil. The better I love money and the more I can get it, the richer will be the kingdom of God, and the sooner will the world be converted. Surely covetousness has ceased to be idolatry, and the love of money has become the highest virtue! The man who can make the most money, will doubtless have the highest seat in heaven!

The great apostle of the Gentiles was no Reverend Auctioneer, to set up his Gospel at an Ecclesiastical vendue, and knock it off to the highest bidder. But how is it now? Why all Christendom has become a great mart—a grand emporium—a house of merchandize. The variety of Gospels are the commodity for sale—the churches are the buyers—and preachers are the Auctioneers.

Let us suppose for a moment, that the old Prophets and Apostles are suddenly transformed into hucksters, each one with his box full of old sermons, to sell to the people for what they can get.

‘Here,’ says Peter, ‘is my Gospel—I’ll sell it cheap, for I’m nothing but an illiterate fisherman: you shall have it for \$500 a year.’

‘I shall not sell mine,’ says John, ‘short of \$600, even though I be a fisherman.’

‘Not a cent under \$700 a year for mine,’ says James, ‘fisherman or no fisherman.’

‘It is acknowledged on all hands,’ says Paul, ‘that I am the greatest of the apostles—you’ll not get my gospel therefore, short of \$8000 a year.’

Here Apollos speaks up and says, ‘I am decidedly a more eloquent man than Paul is, nevertheless you shall have my Gospel, eloquence and all, for \$6000 a year.’

‘I shall ask about \$5000 for mine,’ says Timothy. And so on.

Now we will suppose farther, that as soon as these commodities are thrown into market, that all the churches do forthwith fall to listening and hearkening, and tasting, and trying, and judging all these multifarious Gospels; and that the one they like best, they buy.—*ib.*

J. R. McDowall, a short time before his death, wrote the following in his Diary :

'The genius of the Gospel is opposed to such a pecuniary establishment.' Referring to Missionary Societies.

And also the following:—'I renounce all human creeds, and confessions of faith and practice.' He believed himself called to preach the Gospel and determined to preach it, whether Ecclesiastical establishments approved or disapproved—whether men would hear or forbear.

'These societies and 'benevolent associations,' are the veriest refuges of lies, to which man ever fled.'—*Palmer*.

What society is there or where is the church or minister, that preaches the Gospel 'without money and without price?'

DESTRUCTION OF BABYLON.

O, my brother, who will make war with Babylon? Who *dare* do it? Behold her walls—her towers—her riches—her honor—her glory—her combined power and determination to resist! at the onset, the weapons of truth, wielded by the despised followers of Jesus. But she must come down. It is written in the book of God's decrees—and I trust, that the time is at hand! But O, what a conflict will precede! In her self-conceited glory, she will appear for a while to scorn all attempts at her overthrow, as Goliath did David. But when she discovers breaches made in her walls—then will fall the storm of her indignation upon the true soldiers of the cross, who are besieging

her, Colleges—Theological schools—Doctors of Divinity—ministers by thousands—worldly professors—denomination selfishness—and the whole host of Pharisees, all fly to her rescue—but all in vain. The voice of God will be effectual—‘Come out of her my people’—*and they will come*. If in no other way they will be thrust out—or in other words, they will be ‘knocked down.’ Then will come her final, her great fall and ruin. ‘And he cried with a mighty strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.’ Glory to God for this prophecy. God hasten the *fulfilment*. O, it seems to me, that I hear the rumbling of his chariot wheels, coming to deliver Zion. O for a *holy, faithful ministry*—called of God, and filled with the Holy Ghost, to enter into this work. My dear brother arm yourself for the fight. As I lay here, bleeding at every pore—with broken bones—covered with wounds, I say unto you *fight*—in the name of God, I say *fight the battles of the Lord Jesus*. Give no quarters to Babylon. No my brother; *half way work* will never do. I tried that course more than fifteen years ago. There must be a thorough, entire, radical and final coming out from the present state of things, on to the ground occupied by Christ and true believers.’—*Ray Potter*.

SECTARIANISM—SELF-RIGHTEOUSNESS.

Sectarianism, in the proper acceptation of the term, is purely selfish, and is one of the

forms in which self-righteousness exhibits itself. Self-righteousness takes pride in that which is *our own*—and may as readily seize on ‘our denomination,’ for such a gratification, as on any thing else. Indeed, it assumes a very specious form when coming in this shape; for notwithstanding its *intrinsic* deformity and extreme loathsomeness in the sight of God, it assumes the garb and makes pretensions to great zeal for the Lord of Hosts. How many are driving forward in preaching and praying, in going to meeting and observing religious ceremonies—in exhorting sinners to repentance and building up churches, in forming benevolent societies and sending out missionaries, in building meeting-houses, and supporting ministers, and promoting revivals, under the pretence of a desire to glorify God and save souls; when, all the while the *main spring* of their action is, this same self-righteous sectarianism? Multitudes without doubt.—*Ib.*

THE BATTLE OF THE GREAT DAY.

God has declared a war of extermination against all sects and parties, all distinctions between priest and people, all traditions, formal creeds, and systems of temple worship. They have made our ‘Father’s house, a house of merchandise.’ As certainly as Jehovah lives, the annihilation of this spiritual wickedness is at hand. A host is coming up, whom the Lord God Almighty and the Lamb, will lead on to the tremendous conflict, and to certain victory. We know as certainly, as we know that the Almighty reigns, that all the

sects, with all their places, and sinecures, and sinful religion, and sordid, selfish hopes, will be overthrown wholly and forever. We know, that they hate holiness above every thing else, and that when they come to the decisive contest they will throw away all their present differences, and unite in one grand conspiracy, and in a desperate warfare against the Lord God and his anointed, but they will meet with an utter, and everlasting extermination.—*Boyle.*

JESUS CHRIST IS MADE THE MINISTER OF SIN.

By dividing his perfect work, professors and ministers of all sects, have made the Son of God worse than the worst pope that ever sat upon the bloody papal throne—yea, worse than the devil himself. Jesus gives no man a pardon, whom he does not save from his sins, wholly and forever—a perfect pardon, and a perfect sanctification are invariably received together. The justification of which so much is said in the Bible, always includes both these things. Justification no where in the Bible, or in any of the Greek classics means pardon merely. The literal meaning of the word *dikaïosune*, translated justification, is *righteousness—holiness—sanctification*. This meaning can be supported, in every place where the word occurs, by the connection in which we find it.—*Ib*